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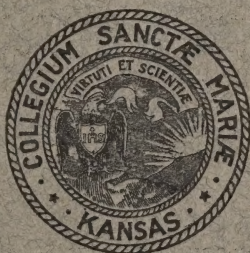
VOLUME XI, NO 2

JANUARY 1915

ST. MARY'S COLLEGE BULLETIN



LIBERAL EDUCATION



ENTERED AS SECOND-CLASS MATTER OCTOBER 7, 1904, AT THE
POST-OFFICE AT ST. MARYS, KANSAS, UNDER ACT OF CONGRESS

St. Mary's College, 1915

UNIVERSITY OF ILLINOIS

JAN 11 1915

PRESIDENT'S OFFICE

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Liberal Education*

VERY REVEREND AUGUSTINE STOCKER, O. S. B., D. D., PRIOR OF NEW
SUBIACO ABBEY, SUBIACO, ARK.

The subject assigned to me by those who determined the program of this Convention is "Liberal Education." There are no doubt many here present who could have handled this subject with more depth and precision and above all with more practical application than myself; but while I realized the responsibility of accepting, I thought it would be cowardly to decline an honorable invitation. The success of our educational conventions is secured by those who are willing to work, not by those who are too bashful to make an effort or to risk a humiliation. As far as I have been able to discern during my short acquaintance with our Association its aims are chiefly practical, viz., how to improve our educational system so as to reach the best results. From this it would follow that only a man who has been identified with the movement from the beginning can be expected to have that intimate knowledge of the situation which will warrant pertinent suggestions. However, as my subject happens to be more of a theoretical nature, disclaiming to serve immediate utilitarian purposes, I may be pardoned if in its presentation I do not furnish a directly practical contribution to our educational program. Without further ado, then, I address myself to my task. Three things concerning liberal education will come up for discussion; its scope, its means, and its advantages.

In order to define the scope of liberal education it is necessary to gauge the exact meaning of "liberal" in the present connection. Liberal is derived from the Latin word *liber*,

* Paper read at the annual meeting of the Catholic Educational Association, July, 1914. Reprinted by permission.

which means free. *Liberi*, in classical language, designates the children of the family in contrast to the slaves. In both these allusions we have a clue to the meaning of "liberal" when used in qualifying education. A liberal education is one that is free from bondage to immediate utilitarian purposes. As such it is distinguished from professional education—whether professional implies one of the mechanical trades or the so-called higher avocations—which aims at preparing a man for a distinct kind of work wherewith to obtain his livelihood. From the other point of view a liberal education is that which the children of a family, its favorite and leisurely members, may claim as their proper portion. It is, as Newman says, "a gentleman's knowledge". As such it is opposed to lack of culture and refinement.

With the light afforded from the significance of the word I proceed to further develop the idea of liberal education. Expressed in most general terms its scope is: *Mens sana in corpore sano*. There is an analogy between the body and the mind. At first the body of man is utterly helpless. By and by, through many failures, the art of walking is learned and all the bodily movements become steady. Still the ordinary exercises implied in the development from infancy to boyhood are not properly called a training of the body. Only when the boy or young man on set purpose engages in specific exercises with a view to achieve the greatest possible efficiency of his bodily organism, we have the distinctive feature of bodily training. Its aim is the man of perfect physique. Thus the mind of man is exceedingly awkward at its awakening. Only very gradually its powers are drawn out and perfected. Elementary education corresponds to learning how to walk and perform the functions of daily life. It is not yet properly training of the mind. Those

who have enjoyed the benefit of only an elementary education have, as yet, in the words of Newman, "no principle laid down with them as a foundation for the intellect to build upon; they have no discriminating convictions and no grasp of consequences. And therefore they talk at random if they talk much, and cannot help being flippant or what is emphatically called 'young'." That special training of the mind which we distinguish as liberal education supposes elementary education and is built upon it. It has for its purpose the bringing out of all the latent or dormant powers of the mind. The result in contemplation is the man of perfect intellect.

Now let us see what is meant by this. If a perfect physique implies perfect health and harmonious development of all the organs of the body, a perfect intellect means a perfect condition of the mind and a harmonious development of all its faculties. A mind thus trained is distinguished by the attributes of force, steadiness, comprehensiveness, and versatility; it has perfect command over its own powers and an instinctive, just estimate of things as they pass before it. When speaking on this subject we cannot help, willingly or unwillingly, to fall into the phraseology of Newman. "To open the mind, to correct it, to refine it, to enable it to know and to digest, master, rule, and use its own knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, resource, address, eloquent expression"—these and others are the splendid fruits of a liberal education. Therefore its aim is not to store the mind with knowledge, but to give it the best possible equipment for dealing with knowledge of any kind. Intellectual culture *per se*, not primarily as a means towards a further end but as an end in itself, is the scope of a liberal education. What health is in the physical order, and

virtue in the moral order, such is in the intellectual order that excellence of mind which is the proper result of a liberal education. It is a permanent endowment, an enlargement, an illumination, a virile beauty of intellect.

Having defined the scope, I pass on to investigate the means of liberal education. Which are the tools, as it were, by which the rough diamond of the mind is ground into brilliancy? Among the instruments of a liberal education the classical languages, Greek and Latin, hold a prominent place. The very process of learning a foreign tongue is an excellent means of mental discipline. The trials of vocabulary and grammar stimulate memory, attention, judgment; the practice, continued for years, of translating from one language into another, requiring, as it does, the nice balancing and liquifying, as it were, in the mind of all the structural elements of a proposition, so as to cast a given thought into an entirely new mould without destroying its identity, cannot but produce great mental versatility. Translation is an admirable drill of the thinking faculty, and its bracing effect is in proportion to the divergency of the idioms with which it is concerned. Hence to engage for years in the daily exercise of reducing Latin and Greek thought into idiomatic English, and, what is even more taxing, English thought into idiomatic Latin and Greek, will qualify the mind easily to grasp any thought, to turn it every way it wishes, to penetrate all its phases, and to give it ready expression. In the Greek language *logos* means both thought and word, and there is, indeed, an almost automatic connection between them in the well-trained mind. No sooner will a thought loom up in such a mind but it will crystallize into fitting language, thanks to the intellectual habit formed by thorough practice of many years. Hazy thinking and hazy speaking, these twin defects of many

modern minds, have become an impossibility to the classically educated. The latter may be devoid of deep learning; but what they know they know and can express with clearness.

In some measure the advantages just mentioned accrue from the study of any foreign tongue; but the classical languages excel them all as instruments of mind formation. The classical languages have, through many centuries and by countless educators, been sharpened and refined into educational instruments *par excellence*. There is no modern language or literature that has received one-tenth of the attention that has been bestowed upon the languages of Athens and Rome. Besides, the world of thought that meets the student in the classical languages is just the food for the minds of the young to thrive on. Says Archbishop Spalding: "The educational value of the classics does not lie so much in the Greek and Latin languages as in the type of mind, the sense of proportion and beauty, the heroic temper, the philosophic mood, the keen relish for high enterprise, and the joyful love of life which they make known to us." Add to this that the Greek and Roman literatures are at the bottom of our western civilization. In them we find the first principles of our intellectual culture. If we consider it a privilege to get knowledge at first hand from experimenting scientists, discoverers, inventors, it is certainly an enviable lot to sit at the feet of the first schoolmasters of the civilized world. And this privilege belongs to those who drink at the fountain of Greek and Roman literatures.

If so much in favor of the classical languages suggests itself *a priori*, the weight of the argument *a posteriori* is not less. When a new educational program restricting the study of the classical languages was to be officially introduced in Germany in 1892, Professor Helmholtz of the Uni-

versity of Berlin, one of the leading scientists of the 19th century, protested saying: "The study of the ancient languages has so far proved to be the best means of imparting the best mental culture." As a proof he gives his own experience in the physical laboratory of the Berlin University where the students who had made the classical course, after one year's laboratory work surpassed those who had made the so-called science course (*Realschule*), although the latter had studied much more natural science than the former. Professor Vichow was convinced that "dropping Latin would prove most dangerous and injurious to the medical profession." However, the new plan was put into effect with the result that ten years later the complaints of competent educators became louder and more numerous. In 1870 graduates from non-classical schools were first admitted to the universities of Germany on equal terms with classical students. After a ten years' trial of this plan the thirty-six professors of the Philosophical Faculty of Berlin drew up a memorandum addressed to the Ministry of Instruction which is said to be the most powerful plea ever made in behalf of classical studies. They characterized the graduates of practical schools, in contrast to the classical graduates, as of "slower development, superficial knowledge, lack of independent judgment, inferiority in private research, less dexterity, want of keenness, and defective power of expression."

At the side of the classical languages, from the study of which the mind is to derive especially versatility, mathematics must do its part to insure unerring accuracy to its operations. Mathematics is inexorable, pardoning no oversights, and a long familiarity with it, in all its branches, cannot but impart to the mind some of its own inexorable character—a quality that will serve it in good stead in any

search after truth. For it is the neglect of detail that leads the investigator on a wrong track, or mars the correctness of his inductions. Besides, it is one of the functions of the intellect to reason out conclusions from principles. Mathematics gives the mind facility in reasoning. Says John Locke: "Would you have a man reason well, you must use him to it betimes, exercise his mind in observing the connection of ideas and following them in train. Nothing does this better than mathematics, which therefore I think should be taught all those who have the time and opportunity, not so much to make them mathematicians as to make them reasonable creatures." Very well said, and to our purpose. Mathematics as a tool of liberal education is primarily intended to put our reasoning faculty at its best.

Another indispensable instrument of mind culture is history. It is no compliment we pay to a person when we say, "he is a theorist". We thereby insinuate that he has not realized the important fact that theories have their limitations in practical life. It would certainly be a pity if a liberal education could offer no protection against unavoidable blundering in this respect. To be sure the experience of life will have to teach a man many things which with the same degree of perfection can be learned in no other way; and the experience of life cannot, strictly speaking, be anticipated. There is, however, a branch of study, Cicero's *Magistra Vitae*, by which we appropriate, as it were, the experiences of others, and thus through the study of history, become old in wisdom before we are old in age. Add to this that the study of history widens the intellectual horizon. If it argues a defect to be a theorist, it is just as bad to be swaddled in provincial notions. We smile at the *naivete* of those who imagine that their country and their time represent the acme of human achievements. The "*Tous*

sont fous hors nous et nos amis'' is not just expressive of the cultured gentleman, from whom we expect some breadth of view and tolerance of mind; and it is precisely the study of history that will effectively counteract narrowness of mental vision.

A department of history is biography, and a species of biography is autobiography. There is a kind of unconscious autobiography which enlists our attention in the present connection. Literature has been aptly styled the autobiography of mankind. If intellectual culture, which is the aim of liberal education, is to yield us power to deal with men, one of its advantages to be pointed out in the sequel—literature, as making us familiar with the *terrain* of our activity, must enter into the process of formation. By literature I mean here especially the literature of our time and our country. For that is the literature that will reveal to us the thoughts and aspirations of the society in which to move as influential factors, liberal education is to qualify us. There is another reason, besides, why literature must figure in liberal education. A cultured man is expected to use his vernacular with facility and elegance. Now, while as I observed above, the exercises involved in the study of classical philology contribute a great deal towards this result, familiarity with the masterpieces of one's vernacular is indispensable to acquire both correctness of idiom and wealth of diction. For, save in the case of creative geniuses, speech means largely imitation, which again supposes familiarity with the best models. In connection with the study of literature the best interests of mind culture require frequent literary efforts on the part of pupils. Education is an active process, and there is nothing else quite equal to composition in compelling the mind to rouse all its latent energy. Writing makes a thorough man.

The partial effects of the instruments of mental culture already mentioned are accentuated, harmonized and crowned by the study of philosophy, which accordingly may not be absent from a curriculum of liberal education. Mental culture would scarcely be an unqualified boon if it did not render the mind immune against the most common causes of intellectual confusion, i. e., against superficiality and one-sidedness. Now it is precisely philosophy that protects the mind against superficiality by enabling and habituating it to go to the bottom of things, and against onesidedness by training it, while affording a vantage ground, to view things in their coherence and relationship with one another. Philosophy signifies essentially a survey of the whole; the philosophic view is a world-view, a *Weltanschauung*. Speaking of liberal education *in concreto*, among Catholics, it goes without saying that the philosophic view must be deepened and expanded by a thorough study of the Catholic religion.

With the ones mentioned I do not pretend to have exhausted the list of means of liberal education. Let it be observed, however, that in the nature of the case they must not be too many; for mental culture is a matter of assimilation, digestion, growth, in which process neither crowding nor forcing can avail aught. Here it is the *multum*, not the *multa* that counts. "Only great, concentrated, and prolonged efforts in one direction really train the mind," says Dr. Stanley Hall. There is a deep psychology in the name of "school"—originated by those masters of education, the Greeks—which means leisure.

A word, however, with a view to forestall an objection, is here in place concerning the sciences. As to the position which they ought to occupy in a curriculum of a liberal education, it is impossible to find consonant views among modern educators. That they must receive honorable treat-

ment, all agree; but there are those who would largely substitute them, as more practical, for humanistic studies. However, this looking beyond the culture of the mind to immediate practical consequences, is to mistake the aim of a liberal education. Let general culture come before specialized studies. Only thus will the mind of the specialist be proof against narrowness, and the special study be safe against being pushed beyond its proper limits. In short, extensive scientific study ought to suppose an A. B. degree with all it implies. The experience of Germany, alluded to above, endorses the contention of Archbishop Spalding, who says: "However great the value of natural knowledge may be, it is as an instrument of culture inferior to literature."

On the side of this eminent prelate are wise educators, both in the Church and out of it, who with Professor Münsterberg, would call many modern school-reforms "school-deteriorations." It would seem that the modern standard college has received its form rather from below, from popular pressure that wishes to reduce educational results immediately into a corresponding value in United States currency, than from above, from the experience of the world's wisest educators. Our standard college, I fear, is rather a college that can stand competition than an embodiment of the best educational ideals. What Newman said over fifty years ago in reference to European conditions, holds good, I am afraid, with increased emphasis in our time and country. Said he:

"I will tell you what has been the practical error of the last twenty years. It has been the error of disturbing and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement, which it is not. Wise men have lifted their voice in vain; and at

length, lest their own institutions should be outshone and should disappear in the folly of the hour, they have been obliged to make concessions of which they do not approve."

However, it is not my business to discuss the standard college, nor to essay an opinion to what extent we might be justified in making compromises with the modern spirit. Suffice it to have protested, in the name of liberal education, against the fallacy of measuring the value of an educational curriculum by its relation to immediate practical results or by the multitude of studies it comprises.

Before proceeding to the third part of my subject, I find it opportune to protect a vulnerable point of my discussion by touching upon the question concerning the place where a liberal education is to be obtained. Cardinal Newman, in his *Idea of a University*, certainly a standard work on our present subject, maintains that the university is the place to secure a liberal education. Likewise, Archbishop Spalding, in his magnificent discourse on "Higher Education," with which he launched the project of the Catholic University at the Third Council of Baltimore, speaks of the intended seat of learning as a great emporium of liberal education. If this be the case it would seem that so far I have been beating the air; for the studies which I have mentioned as the principal of a liberal education are more at home in the college than in the university. I hope to show, however, that the position taken in this paper is not really antagonistic to Newman and Spalding; for I certainly should hate to be at cross-purposes with these eminent authorities when there is question of educational problems. Newman, when speaking of the University as the seat of a liberal education, has in view the old English universities consisting of clusters of colleges in which humanistic studies have a favorite abode. Liberal education, then, is in Newman's

plan, really imparted at a college, but the college forms part of a university. Essentially the same education may be obtained at a college locally by itself and apart from others, as is the case with most colleges in these United States to which our youth resort for gaining a liberal education. But it cannot be denied that the physical and intellectual approximation of colleges, as exemplified in certain European centers of learning and aimed at in this country, has a tendency to create a situation most favorable to a liberal education, both on account of the great concourse of students and consequent friction of mind with mind, and on account of the healthy emulation thereby occasioned between the various colleges.

Another consideration obtrudes itself in this connection. A university, in its adequate conception, is of course vastly more than a conglomeration of colleges; it is a place where all science is taught, and therefore its range is much wider than merely to impart a liberal education. It may be said, however, that the quality of mind which is to be the product of a liberal education is personified in a university. In a university knowledge dwells as philosophy, that is, in harmonious relationship of part with part. Consequently it stands to reason that *ceteris paribus* a college in connection with a university is the place to enjoy the best advantages of a liberal education. Nay, the very residence at a university, where the atmosphere is charged with the ozone of intellectual culture, is by itself something of a liberal education. In the light of these remarks I fear no contradiction with Newman or Spalding when I maintain that our colleges are the places where, with a difference in accessory advantages, the youth of our country are to receive their intellectual culture. Were it true with regard to our institutions, what Archbishop Spalding wittily observes, that students leaving college us-

ually divide into two classes—those who have learned nothing and those who have forgotten everything,—this would be a severe indictment of our educational skill. On the contrary a college should send forth its graduates both capable and desirous of making a university of the world, with the ardent desire to grow in intellectual culture to the end of life.

After having defined the scope and analyzed the means of a liberal education, there remains a third phase of my subject for discussion, viz., its advantages. I have excluded an immediate utilitarian purpose from liberal education; and yet if it cannot hold out a desirable end to be reached by it, it will not be capable of engaging the interest and ambition of reasonable men. What, then, is it good for? To have a cultured mind is in itself an end worthy of man's efforts, as it is a good thing to possess a healthy body. Hence the *mens sana in corpore sano* would be a sufficient recommendation for a liberal education. If the intellect is the distinctive faculty of man, its perfection cannot but be the glory of man. If a well developed body, fine manners, vigor of constitution, are a decided boon, what shall we not say of a mind that is quick, accurate, versatile, profound, comprehensive? Is it a small benefit to have a mind which, in the language of Newman, is almost prophetic from its knowledge of history, almost heart-searching from its knowledge of human nature, endowed with almost supernatural charity from its freedom from littleness and prejudice; that has almost the repose of faith because nothing can startle it; that has almost the beauty and harmony of heavenly contemplation because of its intimacy with the eternal order of things and the music of the spheres? Strength and beauty of mind are certainly an end worthy of man's ambition.

However, as a perfect bodily constitution has the further

advantage that a person is both fortified against the encroachments of disease and well fitted for any task of physical exertion, so the cultured mind, on the one hand, enjoys a certain immunity from the germs of error with which the intellectual atmosphere is charged, and on the other hand, is in the best disposition to grapple successfully with difficult intellectual problems. This comes in good stead to those who approach professional studies from the vantage ground of a liberal education. As a matter of fact where educational affairs are well regulated, no one is permitted to enter a university for the sake of pursuing professional studies before his maturity has been tested. And the maturity examination in question is the crowning feature of a course of liberal education. A liberal education, then, is supposed to give that maturity of the mind to the student which lifts him from the state of intellectual minority and makes him of age in the commonwealth of letters. I cannot refrain from again quoting Newman.

"The man," says he, "who has learned to think and to reason and to compare and to discriminate and to analyze, who has refined his taste and formed his judgment and sharpened his mental vision, will not, indeed, at once be a lawyer, a pleader, or an orator, or a statesman, or a physician, or a good landlord, or a man of business, or a soldier, or an engineer, or a chemist, or a geologist, or an antiquarian, but he will be placed in a state of intellect in which he can take up any of the sciences or callings I have referred to, or any other for which he has taste or special talent, with an ease, a grace, a versatility, a success, to which another is a stranger."

So far I have considered the advantages of a liberal education as touching the individual and his lifework. It affects him further, however, in his social capacity as a member of society. To the men of culture belongs the sceptre of intellectual leadership. Knowledge, or rather the dexterity

of wielding knowledge, as possessed by the bright and clever mind, is power. Whether in speech or writing, whether in the ephemeral product of the daily press or in the more pretentious article of the magazine, or in the impact of a strong book, the man of culture makes his influence felt. But knowledge is power for either good or evil. A brilliant mind is a two-edged sword. We often find the finest minds arrayed against God and His Church, against virtue and the inviolability of the moral code, against the divinely sanctioned order of society. So much the more have we Catholics, in the aggregate, a responsibility to protect our own people against the danger to which the ubiquity and subtlety of error expose them. We should be able, moreover, to carry the war into the enemy's camp and to silence his guns. But to accomplish this we must be a match intellectually for our opponents. We must have writers, speakers, editors, scientists, who measure up to the most formidable in the opposite camp.

Now I contend that the spreading of liberal education among us and the improving of its quality, will be the best means to develop intellectual leaders in our midst, men who will command a hearing for our side of the question, men who will exercise a wholesome influence on the intellectual and moral atmosphere of our country. It is thus *in concreto*, that is, in our actual position as exponents of Christian civilization, that I should especially emphasize the advantages of a liberal education. Its spreading among our young men—and to some extent among our young women—will multiply the intellectual leaders among us, men and women that are able, moreover, to take a part in moulding the thought of our country and to produce, by the admixture of Catholic thought, a healthier intellectual atmosphere. I am not anticipating, of course, that captains and generals

will at once come forth from the halls of liberal education; but the more numerous the army of those who undergo the best mental training, the more chance we have of developing numerous leaders of first class ability.

Here I might stop. Still, with your permission, I wish to add one practical corollary. We Catholics in the United States have spent such an amount of money on primary education that if it had been expended on colleges and universities we could have the finest in the country. Well, the necessity of Catholic primary education has been impressed upon the people and they have responded magnificently. Just as necessary, however, it is that the higher education of our youth be under Catholic auspices, and that the urgency of the call to higher education be realized by a larger contingent of our population. Let this be insisted on in season and out of season. Let young men of means be fired with an ambition to acquire a liberal education, whether they have an intention to enter higher professions or not. Their education will give them momentum in the community and make them leaders in spite of themselves. Let it be brought home to persons of wealth that one of the best investments in behalf of the Catholic cause is to found scholarships for poor boys of talent and good character. This is to raise champions for the Catholic cause. The time is past when Catholics of English-speaking countries were handicapped by penal laws. Let us come to the front and use our opportunities. Though the Church has a divine charter for her indefectibility, it does not behoove our faith in her to shine by absence of works; for her usefulness, both to her children and to the world, is largely conditioned by the intellectual and moral worth of her leading members.



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VOLUME XI, NO. 1

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COMMENCEMENT WEEK,

1914

SUNDAY, JUNE 14, 8:30 A.M.

Solemn Mass of Thanksgiving
Baccalaureate Sermon by Very Rev. John Maher, Salina, Kansas
IN THE IMMACULATA

THURSDAY, JUNE 18, 7:30 P.M.

College Commencement Exercises
Conferring of Degrees
Awarding of Gold Medals
Address by Very Rev. Francis M. Orr, Kansas City, Kansas
COLLEGE AUDITORIUM

FRIDAY, JUNE 19, 8:15 A.M.

Solemn High Mass
Sermon by Rev. Francis X. Reilly, S. J.
IN THE IMMACULATA

FRIDAY, JUNE 19, 10 A.M.

English-Commercial Commencement
Conferring of Diplomas
Distribution of Honors Medals
Announcement of Examination Results
Address by Rev. William J. Wallace, S. J.,
President of St. Mary's College
COLLEGE AUDITORIUM

FORTY-FIFTH
ANNUAL COMMENCEMENT
ST. MARY'S COLLEGE, KANSAS

THURSDAY EVENING, JUNE 18th, 1914

PROGRAMME

Overture - Sounds from the Sunny South - Isenman
College Orchestra

Class Poem - - - Leopold J. DeBacker, A. B.

Bachelor's Oration - - - Robert J. Keefe, A. B.

Valedictory - - - Lester A. Halloran, A. B.

Menuet - - from 6th Symphony - - Mozart
College Orchestra

Conferring of Degrees

Address to the Graduates

Very Rev. Francis M. Orr, - - Kansas City, Kansas

Valse - - The Pink Lady - - Caryll
College Orchestra

Award of Gold Medals

Triumphal March from Aida - - - Verdi
College Orchestra

Address To The Graduates

VERY REV. FRANCIS M. ORR.

Reverend Fathers, Members of the Graduating Class, Ladies and Gentlemen:

On a similar occasion nearly twenty years ago, I received the same honors from Our Alma Mater Admirabilis, with which you are being honored this evening. I feel therefore we are related to one another and I trust this relation will lend itself in augmenting the seriousness of my words, which, otherwise coming so poorly recommended, might not impress you.

My duty then is a pleasant one, and as every duty entails its obligation, that obligation to this graduating class I gladly assume and approach with no small fear of a conscientious responsibility. The occasion to you, my young friends, natural to presume, is one of no ordinary interest or routine and with its recollections and associations, which may well serve to make you happy, yet these graduating days are days to be remembered by you as an important period in your lives.

Most emphatically we congratulate you; and our felicitations are only a faint echo of the pride and interest felt in you by your families and cherished friends. We congratulate you in this sense particularly, for whatever you may have accomplished in the range of your collegiate studies, and for whatever of accomplishments you may have acquired under the tutelage and training of a Society of Teachers, whose equal perhaps the world has never produced.

Believe me, we are interested in you, for our work in life necessarily implies a deep and abiding interest in the successive generations of College graduates, which our institutions annually send forth, I hope for the honor and glory, the safety and prosperity of our Country, as well as for the greater honor and glory of God. And my young friends, it is precisely this future relation in all its varied aspects, which you will hold to your fellow-man, your country and your God, which impels your friends to surround you on this auspicious occasion, with high hopes of their best realization in you. And if any word of mine can lead you lightly along those paths, whither all human feet have trod, if I can but impress upon your fresh young minds and hearts,

some sacred, sweetly solemn thought—then we shall be gratified and you we trust grateful. And I think I cannot better correspond with your wishes and the purpose which brought me here, than by grouping our reflections around a theme, which we shall designate as “Our Young Nobility.”

Surely, you will accept the title; and if you are to be cast in the Nobility of your race, you must rise to its Ideals; if you are to have part in its destiny, you must appear above the level. For remember, there are distinctions in classes; there are differences in people; there is divergence in lives; and save, only in the sense of justice between man and man, our modern boast of “Equality” is an empty and an idle dream. For, who so seeks to reduce all to same level, whether by leveling downwards or leveling upwards, wars against God and Nature; for diversity of rank and condition is in the order of Divine Providence and obtains even in heaven, where there are many mansions, and where Saints and Angels differ from each other as star differeth from star in golden glory. Human society without its rank and condition is inconceivable and were undesirable; without rank and condition, life would lose its charm, its variety, its activity, and become as stagnant as an ocean, should a long calm sleep come upon its watery bosom.

“Order is Heaven’s first law, and this confessed

Some are and must be greater than the rest.”

Now then, will you be greater than the rest?

Let me forestall an objection, for I would not have you misunderstand. The nobility we ask you to profess, is not a distinction that would separate you from the rest of your fellow-men, who may be just as good as you are; not a distinction that would make you feel superior to others who in fact may be superior to you. Remember the injunction, “who exalteth himself shall be humbled,” and self-pride is a bubble that always bursts in confusion. No, the Nobility we ask you to profess, predicates perfections, not faults; supposes virtues, not vices—for as the strength and the glory of a people depend, not on the vulgar, the commonalty, the low-born, the servile and the simple, but on God’s own manhood and womanhood, Christian Ladies and Christian Gentlemen in real flesh and blood.—And that is the first definition of your young Nobility.

Other nations may boast of their royal blood,—’tis no fresher or purer than yours. Royalty may boast of its lineage, but you need not be ashamed of yours, and I would prefer the nobility of Christian

manhood in freedom, to the thickest of royal blood that ever flowed through human veins. But, mark you well, no matter how democratically inclined we may be, do not forget that God Almighty gives to every nation its Aristocracy, titled or untitled; hereditary or unhereditary, whose mission is to lead and to direct, sustain and defend and under God such is the mission of our Catholic young men under our one sweet flag. For as long as we ever hope to play a part in the drama or tragedy of nations, we must have our generosity, our nobility, our chivalrous men and chivalrous women. And just as soon as we lose the sentiments, the manners and the virtues of that class, as soon as American chivalry degenerates into a half-bred pride—a diseased and pampered dignity, then indeed are we speeding headlong to an abyss of ignoble death below.

Do you doubt this? “Then ask the Oriental States of antiquity, where the nobles lost their nobility. Ask ancient Assyria and Egypt, Tyre and Carthage, if it is not so. Ask the disinterred remains of Ninevah, the mummies brought hither from the catacombs of Thebes. Ask the degraded Moslem as he gropes to-day amid the fallen colonades of Balbec and Palmyra. Ask the poor fishermen drying their nets on the site of Ancient Tyre, where once the princes of this world did congregate. Ask the wild Churd robbing the defenceless traveler. Over the graves of forgotten nations read your answer, and that answer will tell you that you must never rely on that insane theory, that the strength and the glory of a people rest on what is called the “common class”, when that common class is ignorant, and selfish and vulgar; that the glory of a nation never rests on the ignoble many, but rather on the nobility and chivalry of however so few. And my young friends, we will agree together, though we wince at our admission, that there are not too many real Ladies and Gentlemen who represent us as a nation in all the various representations of our national and social life. My young friends, Christian Civilization has no other meaning than the supremacy of law; divine law and human law; and your nobility bespeaks respect for its authority. You fear God, because he authorizes you. You fear the state, for her authority exacts obedience. If you love, you fear your parents for the authority Almighty God commands them to exercise over you. And if your young nobility will assist not only in conserving but augmenting that civilization, then with all the talent and all the strength and all the power God gives you in your state of life, you must oppose and stifle rebellion against legitimate authority.

Rebellion against authority! It has bred socialism, nihilism, anarchy, red-republicanism, social-democracy and corruption in the temporal order. Rebellion against authority! Why, it has flayed the religious world into rags and humorously scattered them to the four winds of heaven. Rebellion against authority! Like a hound bounding on the track of its prey, it has plunged after the most sacred things of God's own institution, to bring them down with ferocious jaws a quarry to the lust of man. And if you bear the escutcheon of God's young nobility in the era of such events, then like the rocks of the eternal hills, your lives must rest securely on the teachings you have imbibed here in your college training. If childlike, you throw off to-morrow their influence and power, then your miserable failure dates from this very hour.—The diploma handed you, testifies only of your success thus far. It says nothing of your future, save and only in so far as you have received the equipments as a means, to pave your own ways through life securely and save your souls. Henceforward, the responsibility rests upon your young shoulders and you must carry the war of life into the enemies' country. Like the valiant knight going forth to battle, you must bring back the trophies of a contest, nobly, honorably, morally and justly won. Not until then can our hopes change into an abiding faith in you and you can't blame us.

My young friends, as educated and intelligent citizens, you, or some of you will be the founders of future homes in this republic. How will you build them? Will they be worthy of the young nobility of our country? You have been well taught, that upon the purity, the sanctity and the stability of the home, rests the purity and stability of the State. You know well, that as the Home—so shall the Nation be! And you know well, that that strange civil privilege of divorce destroys the Home. But do you know that in the last twenty-five years in this our own country, that divorce has disgorged its vomit into the sacred sanctuaries of a million and a half of homes and destroyed them? Let me give you an illustration of a divorce which all can understand. Bring me a spade! Let me dig a hole, three feet wide, six feet long and six feet deep. There's a divorce! And the only valid one—the grave. For 'tis a higher law than bloated human rights that hath decreed "what God hath joined together, let no man put asunder." Go you into the world and teach this doctrine and the day will come when America will kneel at the feet of Holy Mother Church and beg her protection and blessing to save her American homes.

But you want Ideals of your Nobility. Well then come with me! Up the steep rocks of Calvary; and see, The Son of Man dies upon a Cross. The Prototype of Heaven—and Earth, and Hell. The Divine Composite of all perfections. The Ideal before whom men and angels bow down to worship. Your Type Divine. Your Very God, who bids you—follow me!

Ideals! Look again! At the foot of that Cross kneels a Jewish maiden; royal blood of the line of David; full of grace, immaculate and divinely pure. At Bethlehem's manger, the world bowed uncovered at her humility. On Calvary, the world weeps with her as mother of sorrows, Mother of Christ; Masterpiece of Heaven, Ideal and Madonna of this world. Ah! But you've learned well who she is.

Ideals! Look again! At her right hand kneels another, her long white arms entwined around the wood of the cross, as with eyes of love she looks up into the face of her dying God. Magdalene! Type of repentance.

Ideals! See, he who in the hall of the last supper, reclined upon the bosom of the Master and with his own ears listened to the palpitating beats of The Sacred Heart of Jesus. John! Type of pure love and devotion.

Ideals! Why Calvary has them all, both good and evil. But let us descend the mountain and go out into the world, for you seek ideals there as well. In the reign of the Roman tyrant Decius, Quintianus the brute was praetor of Sicily. In this the fairest portion of that mighty kingdom that rose, ruled and fell, lived Agatha, a Sicilian maiden of noble birth, brilliant, beautiful and virtuous. Her's is a story that history loves to tell, so I tell it to you. Quintianus enamored of her beauty and her talents, sought to make her worse than his slave. Remember, these were the days of the tyrant Decius, when the ripe-red blood of Christian Martyrs crimsoned the history of Rome. The spies of Quintianus sought out the hidden Agatha and placed her under the seductive influence of the woman Aphrodisia. But grace always sustains what evil cannot conquer and the praetorian brute was dismayed. She was summoned before him, ordered to obey the king, worship the gods or suffer torment. Then began the easiest of tasks for Agatha. She who trembled at the harshness of a word, courageously offered her tender body to the torture of swords. She was placed upon the revolving griddle; made to ride the "fiery horse" of heated iron; her breasts were cut from her bosom; stripped of her garment and manacled in chains, she was cast into a dungeon to die.

In the contest of pagan strength and Christian meekness, which, think you, won? Give me a word some of you to qualify such heroic—let us call it the “heroism of Virtue”,—and that’s what you must have! For the world runs wild with its mongrel beasts of passion and not the culture of our race nor our own self-esteem’d fortitude but the grace of God and virtue like unto Agatha’s, can conquer the foe against which the world’s goodness has ever waged its holy war. She has long been the subject of the painter’s and the sculptor’s highest art—an ideal of virtue for you.

Ideals! Here’s another. In Campania, a king ruled wisely and justly over his people. In him was concentrated the fulcrum to raise or lower the world. Far to the north, ruled another, great and mighty, at whose word crowns trembled and at whose deeds the brave and strong quaffed fear. He, the mighty and for whom there was no authority, groaned within himself for the power and prestige of the other humble ruler. He sought to subject him to his dominion. He failed. He demanded and was met with counter demands. He threatened and was unheeded. Then it was that the meek and humble ruler was dragged from his throne and brought before the great and mighty to hear with trembling his decrees. The prisoner stood with manacled feet and hands, listened, and answered: “Why, you speak as if you were my God.” And there it ended. Anything of nobility there? Any cringing to power? Any betrayal of trust? Any fawning adulation? And how did it end? He was cast into prison at Fontainebleau and later returned in triumph to his people—at Rome. The other, died at St. Helena. You know the story.

Types of nobility! See yonder! In an humble home sits a mother, bowed down with grief, heart broken. Her hands cover her face in tears. She suffers a crucifixion—for the sins of others. A common thing. And a boyish tot from his playthings on the floor, sees the mother’s grief—and in the broken silence of her weeping, he goes to her; he climbs upon her knees, he rests his curly head upon the breasts whence he drew his life and he clasps her tear-stained cheeks with his chubby hands and says to her in his childish pleading: “Don’t cry, mamma, don’t cry. I’ll be with you always, mamma, I’ll be with you always!” Type of filial devotion—and that’s what you must have. For honor thy Father and thy Mother, is a command, hurled forth in Heaven’s fire from Sinai; and that means that you must love, respect and reverence them. And if you do not love, respect and reverence them—old and childish and ignorant though they sometimes

be—then the world even in its sinfulness will cry out upon your heads—shame on you! Not until you have passed through this valley of tears, will you ever know what they have done for you. Arms have grown weary; nights have been dark days; eyes have shed hot tears and the labors of life have grown heavy and weary—and 'twas all for you. So love them while they're living, pray for them when they're dead; and a chain of gold will be placed about your neck by the Christ—Child Himself, who went down with his parents to Nazareth—and was subject to them.

When the world called for a hero, who answered the call but a Damien, who went forth unto the mid-Pacific and forsaken Molakai, where humanity was rotting to death? There he nursed and soothed and tended and ministered the Christly functions of the priesthood, and died—as knowing he must die, with his fingers falling from his hands, his flesh falling from his bones. Wouldn't you rather be crucified? But when the call of life comes to you, whether for God or country or home—then stand by, though you stand alone—and die if needs be, like American Catholic men. Ideals! Why the world is teeming with mothers and daughters, who have given all for purest love and devotion to God and fellow-man; fathers and sons whose valorous hearts beat in unison with the Nobility of God and of the world's heroic deeds. What more do you want? What more could you ask for?

I perceive, my young friends, that you wear class colors. Let me give you some others and we will take them from the sanctuary. There's the gold of supernal justice; there's the whiteness of purity; there's the red of self-sacrifice; there's the green of sweet and abounding hope; there's the purple of commiseration and mercy and pity; and there's the black of tears and weepings and mournings; and some day, you will have to wear them all.

And you presume that I should give you admonitions. Then let us put them in the popular form of "don'ts." Don't be prudes. Don't be dudes and dandies and epicures of fashion. Don't put on airs and be self conceited. Don't be affected, that's hypocrisy. Don't be pretentious, that's sham. As the American would say, don't be swells; or as the Englishman would say, don't be popin-jays; or as the Frenchman would say, don't be man-milliners; but I prefer the philosophy of the Irishman when he says, "don't be makin' daang fools av yerselves."

Don't be world-reformers. Mind your own business. Individuals need reform, not the world. Don't think that because you have graduated from a school of the highest standing that you have finished your education. You haven't. You have only well begun. Don't think that because we weave laurel wreaths for you to-day that hence forwards the world will bring flowers to lay at your feet. It won't do that. Don't think that your future success depends upon holding some "job." Dignify labor, whether of mind or of brawn, and remember that, accursed is the human brow that hath ne'er been consecrated by the sweat of honest toil. Love your country; love its constitution and its laws; love its destiny, for God Almighty has predetermined what that shall be. Like the blooming rose of the prairie, let the fragrance of your young lives be the sweet odors of her invigorating strength; let your virtues be the essence of her virtues, and your country will be better that you lived,—and your young nobility shall not have been ennobled in vain.

My young friends, to-night for you the gates of life swing outward and you are bidden to enter. Through an arch of triumph, laden with the glories of the morning, the sunshine of life lighting up your faces, you pass through its portals. Beyond the horizon, is the evening of your life and across your vision sunshine and soft shadows play upon its vast bosom; flowers bloom and blossom along its pathways and sweet fragrance fills the air. Verily, 'tis a land of milk and honey; moonlight and starlight kiss the silver face of lake and river; bright gushing waters leap from crag to precipice; birds carol sweetly; yea, 'tis the land of the Lotus Hunter.

"A land where all things, always seem the same
To which the mild-eyed, melancholy lotus eaters came—
There is sweet music here that softer falls
Than petals from blown roses on the grass.
Music, that gentler on the spirit lies
Than tired eye-lids on tired eyes;
Music that brings sweet sleep down from the blissful skies.
Here are cool mosses deep—and through the moss, the ivies creep;
And in the stream, the long leaved flowers weep
And from the craggy ledge,—the poppies hang in sleep."

Pretty, isn't it? But, my young friends, that's the poetry of life; and we cannot give you any assurance of such unalloyed happiness, for life is made up very much of prose. For over life's landscape of beauty and joy, tread softly and prudently; thorns and thistles grow

and nettled briars wound and pain, and be careful, serpents crawl and leap—to sting; and savage beasts ever crouch and prowl among the hills; and e'en before the morning of your life has reached its noon,—dark clouds drive hurriedly across the sky and cast their shadows before you; frosts chill and heats burn fiercely and palls of darkness settle over land and sea; thunders roll and the lightnings flash and the storms of life break full upon you.—Yes, often must you take to cover; for earthquakes upheave; fire and flood destroy; mountains belch forth lava and the lightnings shiver the firmament to the deep.—There's the prose of life written in a stony language and paved with the granite rock of realities.

So my young friends, don't be deceived. For in happiness and joy, men and women must work and weep and sorrow and tears, pain and death is the common heritage of all. Remember, the saints of heaven were saints of self-sacrifice; the heroes of God were martyrs in blood; his faithful are children of persecution and the world is ever of the lowly and the poor; the Mother of Christ was the mother of sorrows and He was crucified on a Cross. So learn this lesson well, that between joy and sorrow, this life is a struggle and this soul is a subject of everlasting pain; this world is not a bed of roses to grace the senses with perfume, and if you love God, you must follow Him—if you would gain heaven, perhaps you too must be lifted there—on a cross.

In that hour will be the climax of your nobility. Noble in life and in death. For the hand of God is the beginning, whence all things began; His Heart the haven whither we must return; and from out the blue vault of heaven, from out the limitless deep of eternity, the voice of God calls you back—to God; for God created you—for God, and your last end must be—His Greater Glory.

Panegyric of St. Aloysius.

REV. FRANCIS X. REILLY, S. J.

"May he be happy and live forever, dear to God and Man": prophetic words inscribed in the register on the day of his baptism.

It is worthy of remark that the last religious exercise of the school year is the solemn service by which we celebrate the feast of the Sacred Heart. We are blessed in the coincidence of a double religious function. Usually on the last day of the scholastic year, preparatory to your departure, we celebrate by anticipation the feast of St. Aloysius, the patron of youth and of Catholic college students generally. It seems singularly appropriate that we pay our meed of honor to this youthful saint on a day set apart to commemorate in a very special manner the love of God for man. There is a very intimate relation between St. Aloysius and this devotion, whether we consider him as an individual or as a member of that order to which the propagation of the devotion owes so much. St. Aloysius is the exemplar of the sanctity of the sons of St. Ignatius, whose best efforts have always been directed to the teaching of the loving fatherhood of God and our brotherhood with Christ, His Son, in the bond of love and grace. In the intimacy of this bond, in the closeness of the union between the soul and its Maker is read the pitch of sanctity or holiness of the saint.

A saint is preeminently holy, yet the sanctity of the saint is marked by as many different degrees and characteristics as there are individuals. It is through a knowledge of their holiness that we begin to comprehend what the holiness of God must be. The perfections of the saints shadow forth the attributes of God, and their sum gives us a human concept of the glory of Him whose beauty is reflected in His saints. There are, it is true, elements of sanctity common to every saint, but besides these general elements each saint possesses characteristics of his own. Each is perfect in himself, in his own way and after his own kind. Each has some supereminent quality that dominates his character and serves to distinguish him from all others, through the grace of God acting upon his natural capabilities. God spends infinite labor and lavishes infinite love upon His saints. They are models of divine art, wrought as the nature of

the material demands, with a patience known only to the omniscient God. As masterpieces of the handiwork of God, the church holds them before our eyes to show us the possibilities of our own nature and to awaken within our hearts a desire to imitate them in our lives. When the church raises one of her children to the honor of the altar, she does not wish merely to proclaim that the soul has entered into its joy, she has simply made a selection from possible myriads to show us a concrete instance of christian life and virtue and to enable us to call before the eyes of the soul the sanctity and true nobility to which man can rise.

The life and character of St. Aloysius is little understood by the present generation of American boys. His life, owing to the style in which it is written or to the biographer's point of view, is unattractive and by consequence exerts little influence upon their lives. Their attitude towards the saint and towards the books that profess to give an account of his remarkable career, may have been begotten by the pictures they have seen of him or from the tendency of his biographers to conform their works to standards dead and gone. Many of the "lives" have distorted his ardent personality and left us the shell of a human that neither impresses us nor wins our respect. Their whole manner is worn out and unsuited to the spirit of this age. The product may be devotional, but it is not historical. Their reverence or devotion enable the authors to write a glowing, imaginative panegyric, but the effect in the main is lost on the youth of our time, either because they cannot "follow the flight" or for the simple reason that such a life seems utterly impossible. Our saint has suffered at the hands of his friends. If he has a regret it must be due to the narratives that have been circulated concerning his career on earth.

To grasp the character of St. Aloysius it is essential to recognize his acute realization of the prevalence and horror of sin, and his conviction of the impossibility of avoiding it, if he remained in the environment in which he was reared. Life to him was a momentous choice: rank, wealth, power, pleasure on the one hand; peace in the consciousness of his fulfilment of duty with assurance of salvation on the other;—all the world can bestow upon its favorites or renunciation, utter and entire. His whole life became by reason of the light from on high a substitution of the one for the other. It was a flight and a quest. With an almost unprecedented comprehension of the meaning and existence of sin and an equally wonderful resolution to avoid it at any and every cost, he decided upon a rigorous manner of

life with the determination to renounce his career and to enter the Society of Jesus. To support his resolve he gave himself to prayer and penance, strengthened by his growing devotion to the study of the Passion and by the grace that accrued to him from his intercourse with the object of his love in the Blessed Sacrament. Thus he passed to the fulness of the Christian ideal,—the wholehearted love of God, of his neighbor in and for God.

His claim to immortality rests upon his character,—the development and expression of his personality. We must bear in mind that we are dealing with a person, not with an abstract type. Type indeed he may be, he a very concrete one, a type of sanctity in the individual, which though a qualified and limited possession and but a pale reflex of the holiness of God, remains perforce within the varying limits set to the finite. It is in accordance with definite laws that a saint becomes perfect; viz., by choice, by struggle, by endeavor, by self-discipline. They grow towards the fulfilment of their ideal through successive stages with the assistance of grace and by practice grown into habit. The greater the saint the sterner the struggle. It is chiefly interior by means of self-knowledge, self-correction, self-development, self-sanctification. They are at best but partial portraits of Christ and we study them as first steps. The ideals begotten of close study of their lives and the methods they used are alone for imitation.

It would be beside the fact to say that the way of heroic sanctity was easy for him or quite natural owing to education and environment; to imagine that he did not know any better or that such a life would be impossible now. We may think ourselves quite sophisticated, as we do, and intrench ourselves behind the truism that times have changed. We pride ourselves on our knowledge of the world and are quite content to think that Aloysius drifted into religious life or allowed himself to be corralled by the agencies supposedly at work to trap the unwary. Few youths of his age had such a wide knowledge of men and things. His position, his talents, his opportunities for association and travel, his alert, keen, quickwitted intelligence gave him opportunities that you will never have. Yet despite it all, after every argument and agency was brought to bear upon him to crush his will, even from quarters where he had reason to look for encouragement and assistance, he had the hardihood to stand firm and even to go counter to all, sacrificing the dearest ties, the most cherished ideals and the strongest inclinations of nature, to carry out the purpose that lay closest to his heart.

It is true that quite without any merit of their own and before they could so much as reason or choose for themselves God has bestowed upon some of His saints extraordinary graces and manifested signs concerning them which led others to recognize in them evidences of future greatness. These are gratuitous favors. But apart from such gifts as these Aloysius was blessed in the sincere piety of his mother who directed the earliest thoughts of the young saint to things of God. At the time of his birth she made a vow to place him under the patronage of the Blessed Virgin. Years after, at about the age of seven, when she related this to him, although he had been with singular precocity already fired to a life of holiness and had given himself to God, his mother's words so stirred him, that he looked upon himself as specially consecrated to the service of the most High. She had early discovered that her son was being guided by light from on high and even in the face of the coming storm she prepared to second his efforts.

The attitude of his father, however, was quite the reverse. As the first-born and heir of the estates of his father and uncles, Aloysius was to be fitted to hold his social position in a way calculated to bring honor upon the family. His father, with a father's ambition, saw with pleasure his son's early development. A man of affairs and in a time of continued wars he saw his son only at intervals, and though a Catholic, the character of his son's piety and his disregard of all show, as mere vanity, struck him with dismay. He imagined that his wife was abetting the religious tendencies of his son and resolved to send him to the court of the duke of Florence. Even in this brilliant world, the plans of the worldly-wise father came to naught. It was foreign to the boy's sympathies. With exactness and obedience he did what could reasonably be expected of him and took his part in the life about him, but he never wavered in his resolve to turn his back on it all. He saw his purpose clearly and cleaved to it.

In the year 1583, when fifteen years of age, his vocation fixed itself definitely in his mind. He felt that he was called to the Society of Jesus. His mother was the first to whom he revealed his purpose and she set about to prepare her husband for the disclosure. Her intervention was of little worth. The Marquis was furious. He even suspected that his wife was encouraging Aloysius out of love for their second son Rudolph. Realizing to his utter chagrin how absurd was his suspicion, all the fury of the Marquis burst upon his son's head. He threatened to have Aloysius flogged by his own servants. Threats

were of no avail and the father adopted a different course. His interview with the boy's confessor elicited the fact that he knew nothing about the boy's intention until the 15th of August of that year, when Aloysius had already made up his mind. Thereupon the question was referred to the general of the Franciscans who was then in Spain. A two hours' conference brought no other result than that Aloysius was following light from on high. His father, however, was quite as determined as ever and had no thought of giving in. He put Aloysius off with a promise and took him back to Italy. Time dragged on and there was little likelihood of the promise ever being fulfilled. Aloysius was sent to represent his father at the petty courts of Italy, while his father set in motion all the machinery of the world and worldly power to induce his son to change his mind. It was only upon his son's return after a long interval that his father learned how completely he had failed, and his conscience became uneasy at the means he had enlisted. Interview followed interview. Aloysius was always calm and decided, and the Marquis, a strong man and a soldier, learned to respect the constant mind that met his every argument and beat down all opposition. With the dignity of a soldier, his father surrendered and with the generosity of a nobleman, he himself set out for Rome to offer to the general of the Jesuits his eldest son, "the dearest treasure he had on earth."

His tenacity of purpose during these crucial years is quite astounding. Some of his intimate friends refused to take him seriously; others he could not convince that he was in earnest. Every effort was made to break his resolution. Men high in church and state were induced to try to shake his purpose. To his dying day he was not allowed to forget who he was, and what he had been. The attentions he received he usually repulsed, for he was done with the old order forever. He was far from a born ascetic, though his practice of penance was such as to appal us. His temperament was not sombre, melancholy, or morbid; he was the very opposite,—high strung, quick, sensitive. His character was military and sanguine, and his life positive. His ruthless clearness of vision and extraordinary firmness of will was evidence of a masculine soul that grasped the situation and had the hardihood to lay his hand on the means that would insure his purpose.

He had wit enough to understand that no man can stand alone against the forces of evil arrayed against him and while distrusting his own sufficiency it was his firm conviction that in God alone would he find the light and the strength he needed. Beyond the

rudiments of christian life and practice learned at his mother's knee, he was, during boyhood and early youth, largely self-taught. He was inspired by the thought of the sufferings and death of the Son of God, and by the contrast between the circumstances of his own life and the condition of Him whom he loved, that he was impelled to the practice of appalling self-inflicted penance. If he, being rich, became poor, a coronet was an insult to the memory of him who wore a crown of thorns. He must pattern his life on the life of the Crucified,—rivet his attention upon his model,—the person of Christ. From the day of his First Communion his devotion never faltered. Grace was upon his lips, and by anticipation he entered into the joys of his Lord. The Passion and the Eucharist are mutually inclusive. Sacrifice enters into the occasion, the manner, the intention of the institution. Thus the Passion became thru the Blessed Sacrament an event of his own day, re-enacted before his eyes. It was a factor in his daily life and brought to mind and kept imprinted there, the details of the life of Christ. The product of this life of devotion to the Passion and to the Blessed Eucharist was a virtue so characteristic of him, that he was called an angel in human form, and is styled "the angelic youth."

Purity of heart has ever been eulogized. It is spoken of as the angelic virtue. They who are endowed with it are the choicest flowers in the garden of God, masterpieces of His grace, the fairest portion of Christ's flock. This virtue is not, as some are apt to think, negative and colorless. It is not as we fancy, a prerogative of innocent young souls unspoiled by the world, because they have not been in contact with it. The pure of heart are not of necessity dwellers in secluded nooks away from the highways of life,—fragile delicate flowers that would wither before the first rude wind. We are inclined to attribute to this virtue an almost feminine delicacy as something frail, easily tarnished, something a touch would reduce to atoms. The delicacy of the virtue is no evidence of the weakness of its possessor. Round it, for and against, is fought the deadliest battles of a life of constant warfare.

The soul battles against terrific odds, armored with the shield of faith, the helmet of salvation, the sword of the spirit, confident of victory, if it fights valiantly. On the other side ranged against the soul are the thoughtless impetuosity of boyhood, the rash self-confidence of inexperienced youth, the hurry and preoccupation of middle life, the weariness of declining years. There are natural enemies within,

hereditary bias, the waywardness of rebellious passions common to all in varying degrees. Without are the forces of external circumstances, the torrents of seething vice ever ready to sweep away the unwary and the timid. There is the contagion of bad example, the sneers of the ungodly and perverse, the corroding advice of the envious, the allurements of pleasure, laxity of public opinion and the subtle poison of worldly maxims. Against such forces every christian has to fight his way to victory. Against him are leagued the powers of darkness, at one time terrifying him by the fierceness of their attacks, at another, with malignant watchfulness striving to surprise him when he is off his guard. Again they would entice him on until entangled and dismayed he sees no issue but the fatal step. Theirs is indeed a subtle malice and rare discernment is requisite even for the enlightened and experienced. Courage of no common order is essential to keep the soul nerved for the combat. A stout heart, a watchful eye, a clear head, a determined will, must second the grace of God, for numerous, malignant, astute is the enemy. We wonder not that the weak fall, that the unwary are entrapped, the slothful perish. It is a life long campaign and they who gain the victory, who bear themselves nobly, are found to have fought their way through the toil of a thousand battles. Their crown is the reward of souls heroically strong and vigorous; their glory the result of sustained manly effort.

In the case of Aloysius purity was a positive virtue. His age, his rank, travels, letters show him no weakling, while his constant care and caution with regard to his surroundings showed that he knew what was best for himself. His stainlessness of life was due not to abstinence and penance; the serenity of his imagination was attributable not merely to custody of the eyes and to concentration at prayer. These were helps. It was God's grace and his use of it. He was every inch a man of independent mind and fearless courage, much as his standard of conduct has been misunderstood and misinterpreted. His self-control produced a harmony of physical instincts and impulses, of his imagination and desires, leaving his will supreme and his spirit free. He appreciated his own character and circumstances and was far from being either senseless or stupid. His heart was turned towards God and there grew in him that substantial purity which is a positive perfection.

Even a passing glimpse of his life goes to show that the motive, the consummation and the only explanation of those three and twenty years was his intense love of God. There is no other view possible in

the light of recorded facts, whether taken in their entirety or studied in detail. His heroic unswerving devotion to his deliberate and fully comprehended choice of a state of life, his conscious and conscientious effort ever to act in accordance with the spirit that enlightened him, utterly regardless of what others might think or say, and despite what he might have to bear in consequence, is proof positive of a motive high enough to carry him through, over and beyond the obstacles that were placed in his path. The voice of conscience, the will of authority was his law, all, in and for God. This was the principle that animated his life and gave him that marvelous persistency which we can so little appreciate owing doubtless to our lowly ideals of sanctity and to our ignorance of that vast world which exists beyond the horizon of our own meagre spiritual lives. Within this atmosphere he lived unaffected by the world and its maxims, uninfluenced by the forces at work round about him. His was a life hidden with Christ in God,—so far from the comprehension of his fellows that were it not seen in the only way in which they could judge of it, its very existence might have passed unnoticed and unknown.

The test of the love of God is simple and final. Its reality, its depth, its breadth are all measured by our attitude towards and our sympathy for those among whom our lot is cast, those who in the designs of providence enter into and cross our own lives in any and all the varying relations that go to make up existence in the normally constituted individual. "Greater love than this no man hath than that he lay down his life for his friend." One who measures up to this standard, who sacrifices all for the welfare of another out of the motive of sweet charity, loves his neighbor even better than himself, and sees in the object of his love Him for Whose sake and in Whom he lives and moves and has his being. Such was Aloysius, though strange to say, little insistency is placed upon this heroic act of his young life. In the appalling pestilence of 1591, the year of his death, Aloysius served with enthusiasm in the hospitals of Rome, scenes of indescribable horror. Here were implanted the germs of that illness which induced the fatal fever and collapse that followed upon his carrying on his shoulders a plague stricken fellow mortal.

He may look stern and grim to the eye that knows him not, he may seem without sentiment or affection to those who have gleaned their knowledge of his character from sketches that show no comprehension of his warm soulful nature, but his heart was tender and beat with profound affection for his fellows. It may well have been

that he was quite conscious of his inability to manifest his sentiments in a way that would meet the approval of his own little world. Aloysius was older than his years. Much of the effervescence of youth and its show of cordiality had been superceded by a judicious and seasoned benevolence that went beyond the mere forms of courtesy and easy anticipation. A mind like his, with its world knowledge, displayed so adequately in the family troubles that followed upon the death of his father, a mind like his saw beyond the petty policy and small diplomacy that permeated every rank and class in his own day, and his heart might well have rebelled against the show of sociability round about him. His charity was not the less sincere because undemonstrative. He doubtless found it hard in the face of his high religious principles to be a hail-fellow-well-met, but he was rock-ribbed charity itself and upon conviction, when the test came.

To sum up his life we may say that the world, owing to his social position and wealth, his character and abilities, the fact that he was the first born and heir, opened to him the most brilliant prospects. He might have satisfied a lawful and laudable ambition and at the same time saved his soul, yet he deliberately forsook all—to dedicate himself absolutely to the service of God. From his infancy God dealt with him in an extraordinary manner. He gave him the concentration and farsightedness to grasp and make his own the truths of religion and spiritual life, and his co-operation with grace made his life what it was. He had his quota of the troubles and trials of human life, but he was superior to them. His was not a sunny, joyous existence. Providence knew the strong will, the pluck, the endurance of this heroic soul and chose him to be a miracle not only of holiness, but a model of indomitable will. His life with its steady purpose and advance, his death, a sacrifice of devotion to his fellow men, answered fully to his vocation and to what providence had done for him, so that the supernatural character of his career is balanced by the earnest effort and manliness which showed him to be human like ourselves. As far as we are concerned, at this stage of our lives, it is not likely that the example of any other saint will be of more interest or of more enlightenment and encouragement. "Happy indeed he is and lives forever dear to God and Man."

Officers and Faculty

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Second High.

JAMES M. COWAN, S. J.,
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REV. WILLIAM J. ELINE, S. J.,
Fourth English—Logic, Ethics.

REV. PATRICK J. TROY, S. J.,
Fourth English—Mathematics, Physics.

ANDREW E. HOY, A. M.,
Third English.

JAMES A. McLAUGHLIN, B. S.,
Second English.

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PROF. REMY DEN HAERYNCK, Mus. D.,
Piano.

PROF. ARTHUR P. GHYSBRECHT, Mus. D.,
Violin.

GEORGE M. MILLER, M. D.,
Attending Physician.

JAMES A. McLAUGHLIN, B. S.,
Physical Director.

Awards

COLLEGE DEPARTMENT

A gold medal for **CLASS HONORS** is awarded to the student in each class maintaining the highest average for recitations throughout the year, combined with the bi-monthly examinations. No class honors are awarded when the average is below 90 per cent. **FIRST HONORS** are made by those who attain 90 per cent or more; **SECOND HONORS** are made by those who attain between 85 per cent and 90 per cent.

SOPHOMORE CLASS.

The gold medal for the **Highest General Average** in all the studies of the class was merited by James Maher, 94, Chicago, Ill.

Medal for **First Honors**—J. Gerard Smith, 91; Anthon Z. Limback, 90.

Medal for **Second Honors**—Carl J. Langhoff, 88.5; Paul D. Sullivan, 88; John T. Thometz, 88; Edward F. Barry, 86; Arthur P. Reilly, 85.

Class Standing.

James Maher—**First** in Christian Doctrine, Latin Precepts, Latin Composition, and Greek. **Honorable Mention** in English Precepts, English Composition, Mathematics, and Chemistry.

J. Gerard Smith—**First** in English Precepts. **Honorable Mention** in Christian Doctrine, Latin Precepts, Mathematics, and Chemistry.

Anthon Z. Limback—**Honorable Mention** in Christian Doctrine, Latin Precepts, Latin Practice, Greek, English Precepts, and Chemistry.

Carl J. Langhoff—**First** in Mathematics. **Honorable Mention** in Christian Doctrine, and Chemistry.

Paul D. Sullivan—**First** in English Composition. **Honorable Mention** in Christian Doctrine, Latin Practice, English Precepts and Chemistry.

John T. Thometz—**First** in Chemistry. **Honorable Mention** in Christian Doctrine, and English Precepts.

Edward F. Barry—**Honorable Mention** in Christian Doctrine and English Precepts.

Arthur P. Reilly—**Honorable Mention** in English Precepts.

FRESHMAN CLASS.

Medal for **Second Honors**—Clinton W. Lane, 89; Aloysius J. Wilwerding, 88; John McCaffrey, 86; Walter J. Monaghan, 85.

Class Standing.

R. Newman Clarke—**First** in Christian Doctrine.

Percival De Lancey—**First** in Physics.

Clinton W. Lane—**First** in Latin, Greek, History. **Honorable Mention** in English Precepts and Literature.

Walter J. Monaghan—**Honorable Mention** in English Composition.

John McCaffrey—**Honorable Mention** in Christian Doctrine.

Aaron Rauth.—**First** in Mathematics.

Byron Richmond—**First** in English Composition and English Precepts.

Herbert Stinson—**Honorable Mention** in Mathematics.

Aloysius Wilwerding—**Honorable Mention** in Latin, Greek and Physics.

HIGH SCHOOL DEPARTMENT**FOURTH YEAR HIGH.**

The gold medal for the highest general average in all the studies of the class was merited by **William R. Sheridan**, 91.87, Bancroft, Iowa.

Medal for **First Honors**—Raymond A. O'Connor, 91.71; Edward Carrigan, 90; T. Austin Gavin, 90.

Medal for **Second Honors**—Austin E. Kilkenny, 88; Louis W. Forrey, 87; Leó Vincent Jacks, 87.

Class Standing.

William Sheridan—**First** in Greek, History. **Honorable Mention** in Christian Doctrine, Latin, English Precepts, English Composition and Literature, Mathematics.

Raymond O'Connor—**First** in Christian Doctrine, Latin. **Honorable Mention** in Greek, English Precepts, History, Mathematics.

Edward Carrigan—**First** in Mathematics. **Honorable Mention** in Christian Doctrine, Latin, English Precepts, History.

Jean P. Freymann—**First** in English Precepts. **Honorable Mention** in Latin, Greek, English Composition and Literature, History, Mathematics.

T. Austin Gavin—**Honorable Mention** in Christian Doctrine, Latin, Greek, English Precepts, History.

Austin Kilkenny—**Honorable Mention** in Christian Doctrine, History, Mathematics.

Louis Forrey—**Honorable Mention** in Christian Doctrine, English Composition and Literature.

Leo Jacks—**First** in English Composition and Literature. **Honorable Mention** in English Precepts.

THIRD YEAR HIGH—Division A.

The gold medal for the highest general average in all the studies of the class was merited by **Hugh C. Duce**, 94.5, Chicago, Illinois.

Medal for **First Honors**—Jira I. Gatz, 90.

Medal for **Second Honors**—William M. Weber, 88; Joseph P. Murphy, 87; Louis A. Cornet, 86; David L. Wilder, 85; Leo J. Doyle, 85.

Class Standing.

Hugh C. Duce—**First** in Christian Doctrine, Latin, Greek, English Precepts, Composition, History.

Jira I. Gatz—**Honorable Mention** in Christian Doctrine, Latin, Greek.

William M. Weber—**Honorable Mention** in Christian Doctrine, Mathematics.

Joseph P. Murphy—**Honorable Mention** in History.

Louis A. Cornet—**Honorable Mention** in Latin, History.

David L. Wilder—**First** in Mathematics. **Honorable Mention** in History.

Leo J. Doyle—**Honorable Mention** in Christian Doctrine, History.

John R. Monks—**Honorable Mention** in Mathematics.

Ross M. Cavanaugh—**Honorable Mention** in English Composition.

THIRD YEAR HIGH—Division B.

The gold medal for the highest general average in all the studies of the class was merited by **Charles O. McGaughey**, 94, Keokuk, Iowa.

Medal for **First Honors**—John Rolfes, 90, and Leo Yeats, 90.

Medal for **Second Honors**—Irvin Langhoff, 89; Charles Stumpf, 88; Ferdinand Meyer, 88, and Bernard Humma, 86.

Class Standing.

Charles McGaughey—**First** in Latin, Greek, English Precepts, History, Mathematics and Christian Doctrine. **Honorable Mention** in English Composition.

John Rolfes—**First** in Greek and English Precepts. **Honorable Mention** in Latin, History and Christian Doctrine.

Leo Yeats—**Honorable Mention** in Greek, English Precepts, English Composition, History, Mathematics and Christian Doctrine.

Irvin Langhoff—**Honorable Mention** in History, Mathematics and Christian Doctrine.

Charles Stumpf—**Honorable Mention** in English Precepts, History and Mathematics.

Ferdinand Meyer—**Honorable Mention** in Latin, Christian Doctrine, English Precepts, History.

Bernard Humma—**First** in English Precepts, English Composition. **Honorable Mention** in History and Christian Doctrine.

SECOND YEAR HIGH—Division A.

The gold medal for the highest general average in all the studies of the class was merited by **Atwell G. Hercules**, 90.3; St. Charles, Missouri.

Medal for **First Honors**—John E. Donovan, 90.

Medal for **Second Honors**—Paul K. Sticelber, 88; James H. Gavin, 87; Paul J. Daily, 87; Cyrus F. Freidheim, 86; Emil J. Beno, 85; Ligouri A. Mulhall, 85; Sperry E. Darden, 85; Geret B. Gossow, 85; Walter F. Kramer, 85; William R. Murphy, 85.

Class Standing.

Atwell G. Hercules—**First** in Latin Precepts, Latin Practice, Mathematics. **Honorable Mention** in Christian Doctrine, Greek and English Precepts.

John E. Donovan—**First** in Greek. **Honorable Mention** in Latin Precepts, Latin Practice, English Precepts, History and Mathematics.

Paul K. Sticelber—**First** in English Precepts, History. **Honorable Mention** in Latin Precepts, Latin Practice, and English Composition.

Sperry E. Darden—**First** in English Composition. **Honorable Mention** in Mathematics and History.

James H. Gavin—**First** in Christian Doctrine. **Honorable Mention** in Latin Precepts, and History.

Cyrus F. Freidheim—**Honorable Mention** in English Composition and Mathematics.

Paul J. Daily—**Honorable Mention** in Latin Practice and English Precepts.

Walter Kramer—**Honorable Mention** in Greek, Christian Doctrine, English Precepts and Latin Practice.

Emil J. Beno—**Honorable Mention** in Christian Doctrine and Latin Precepts.

Philip H. Philbin—**Honorable Mention** in Latin Precepts, English Composition, and History.

Ligouri Mulhall—**Honorable Mention** in Greek.

Howard W. Harper—**Honorable Mention** in History and English Precepts.

Dana Collins—**Honorable Mention** in English Precepts and English Composition.

Geret B. Gossow—**Honorable Mention** in Christian Doctrine.

Henry H. Springe—**Honorable Mention** in Christian Doctrine.

Francis B. Seybert—**Honorable Mention** in English Composition.

SECOND YEAR HIGH—Division B.

The gold medal for the highest general average in all the studies of the class was merited by **Paul E. Murphy**, 95; South Euclid, Ohio.

Medal for **First Honors**—**Thomas A. O'Connor**, 94; **Vincent J. O'Flaherty**, 92; **John T. Collins**, 92; **Otis F. Wood**, 90.

Medal for **Second Honors**—**Ligouri A. Lague**, 87; **Joseph P. McGinley**, 86; **Eugene A. O'Flaherty**, 86.

Class Standing.

Paul E. Murphy—**First** in Latin, Greek, English Composition. **Honorable Mention** in Christian Doctrine,, English Precepts, History, Mathematics.

Vincent J. O'Flaherty—**First** in Christian Doctrine, English Precepts, History. **Honorable Mention** in Latin, English Composition.

Otis F. Wood—**First** in Mathematics. **Honorable Mention** in English Precepts, History.

Thomas A. O'Connor—**Honorable Mention** in Christian Doctrine, Latin, Greek, English Precepts, English Composition, History, Mathematics.

John T. Collins—**Honorable Mention** in Christian Doctrine, Latin, Greek, English Precepts, English Composition, History, Mathematics.

Joseph P. McGinley—**Honorable Mention** in Christian Doctrine.

Eugene A. O'Flaherty—**Honorable Mention** in Mathematics.

FIRST YEAR HIGH—Division A.

The gold medal for the highest general average in all the studies of the class was merited by **Francis Witmer**, 94; St. Louis, Missouri.

Medal for **Second Honors**—**George Newman**, 85; **Ernest Ryan**, 85.

Class Standing.

Francis Witmer—**First** in Christian Doctrine, Latin Precepts, Latin Practice, English Precepts. **Honorable Mention** in English Composition, History.

George Newman—**First** in History. **Honorable Mention** in Latin Precepts, English Precepts.

John Byrnes—**First** in English Composition. **Honorable Mention** in Mathematics, History.

Harold McManus—**First** in Mathematics.

Maurice Weisert—**Honorable Mention** in Christian Doctrine, Latin Precepts, Latin Practice.

Ernest Ryan—**Honorable Mention** in Latin Practice, English Precepts, English Composition, Mathematics.

Paul Floersch—**Honorable Mention** in Christian Doctrine.

Gerald Walsh—**Honorable Mention** in Latin Practice, Mathematics.

Thomas Henneberry—**Honorable Mention** in Latin Practice.

Joseph Coyle—**Honorable Mention** in English Precepts, English Composition.

Wilfrid Duggan—**Honorable Mention** in English Precepts, Mathematics.

Thad Walsh—**Honorable Mention** in English Composition.

FIRST YEAR HIGH—Division B.

The gold medal for the highest general average in all the studies of the class was merited by **J. Maurice Thro**, 97; St. Charles, Missouri.

Medal for **First Honors**—Clement F. Leiweke, 95; Patrick W. Mason, 93; John J. Foley, 91; Donald G. Bussey, 91; Robert M. Foley, 91; Luke W. Byrne, 90.

Medal for **Second Honors**—Aloysius V. Grief, 87; Julian J. O'Connor, 87; Lewman A. Lane, 85.

Class Standing.

J. Maurice Thro—**First** in Latin. **First** in Algebra. **Honorable Mention** in Christian Doctrine, English, Composition, History.

Clement F. Leiweke—**First** in English, History. **Honorable Mention** in Christian Doctrine, Latin, Composition.

Patrick W. Mason—**Honorable Mention** in English, History, Algebra.

John J. Foley—**Honorable Mention** in Latin, English.

Donald J. Bussey—**Honorable Mention** in Latin, Composition, History.

- Robert M. Foley—**First** in Composition. **First** in Algebra.
 Luke J. Byrne—**First** in Christian Doctrine. **Honorable Mention**
 in Latin.
 Aloysius V. Grief—**Honorable Mention** in Composition.
 Julian J. O'Connor—**Honorable Mention** in Latin.
 Lewman A. Lane—**Honorable Mention** in History.
 John J. Ford—**Honorable Mention** in Algebra.
 John P. Dullard—**Honorable Mention** in Christian Doctrine.
 Alfred A. Lasnier—**Honorable Mention** in Christian Doctrine.

FIRST YEAR HIGH—Division C.

The gold medal for the highest general average in all the studies of the class was merited by **Ross C. Klingensmith**, 95¼; Pittsburg, Penn.

Medal for **First Honors**—John Leo Cornet, 94 5-12; Ralph H. Rechtern, 91; Edward L. Donahoe, 91.

Medal for **Second Honors**—John T. Rigali, 89; Oscar J. Roth, 89; Thomas R. Finn, 87; Vincent F. Erbacher, 87; Charles A. McNamar, 86; Francis J. Gassman, 86; William E. Schwartz, 85; James S. Conlin, 85.

Class Standing.

Ross Klingensmith—**First** in Latin, History, Mathematics. **Honorable Mention** in Christian Doctrine, English Precepts, English Composition.

John L. Cornet—**First** in Christian Doctrine. **Honorable Mention** in Latin, English Precepts, English Composition, History, Mathematics.

Ralph H. Rechtern—**First** in English Precepts. **Honorable Mention** in Latin, English Composition, History, Mathematics.

Edward Donahoe—**First** in English Composition. **Honorable Mention** in Latin, English Precepts, History, Mathematics.

John T. Rigali—**Honorable Mention** in Christian Doctrine, English Precepts, Mathematics.

Oscar Roth—**Honorable Mention** in Christian Doctrine, Latin, Mathematics.

Thomas Finn—**Honorable Mention** in English Precepts, English Composition.

Vincent F. Erbacher—**Honorable Mention** in Christian Doctrine, English Precepts, English Composition.

Charles McNamar—**Honorable Mention** in History, Mathematics.

Francis Gassman—**Honorable Mention** in Christian Doctrine, English Precepts.

William E. Schwartz—**Honorable Mention** in English Precepts.

James S. Conlin—**Honorable Mention** in Mathematics.

Damian Mitchell—**Honorable Mention** in Mathematics.

SPECIAL CLASS.

The gold medal for the highest general average in all the studies of the class was merited by **Bernard M. Kirke**, 94, District of Columbia.

Medal for **Second Honors**—Harry M. Crotty, 89; Louis A. Reilly, 87; Edwin L. Morris, 86; Roger C. Miller, 85.

Class Standing.

Bernard M. Kirke—**First** in Christian Doctrine, Latin Precepts, Latin Composition, English Precepts, English Composition, Greek.

Louis A. Reilly—**Honorable Mention** in Latin Precepts, Greek, English Composition.

Harry M. Crotty—**Honorable Mention** in Latin Precepts, Latin Composition, Greek.

Roger C. Miller—**Honorable Mention** in Latin Composition, Greek, English Composition.

Edwin L. Morris—**Honorable Mention** in Latin Precepts, Latin Composition, Greek, English Precepts, English Composition.

Karl J. Egan—**Honorable Mention** in Christian Doctrine, Latin Precepts.

ENGLISH COMMERCIAL DEPARTMENT

FOURTH YEAR ENGLISH.

The gold medal for the highest general average in all the studies of the class was merited by **Edgar J. Fallert** 94.8, Ste. Genevieve, Mo.

Medal for **First Honors**—Michael A. Gleason, 94.5; Leo H. McCormick, 92.6; Louis T. Deiter, 91; Allo Kennedy, 91; Francis J. Fritch, 90; Owen E. Strecker, 90.

Medal for **Second Honors**—Fernando Izaguirre, 89; Frank Buckley, 89; Daniel R. Coughlin, 88; Jos. J. Smith, 87; Henry L. Rozier, 86; John L. McElroy, 86; Walter L. Rozier, 85; James A. McConnell, 85; Leon V. Kean, 85.

Class Standing.

Edgar J. Fallert—**First** in Mathematics, Physics, Phonography. **Honorable Mention** in Oratorical Precepts, Christian Doctrine, Philosophy, Oratorical Composition, Chemistry.

Michael A. Gleason—**First** in Philosophy, Oratorical Precepts, Mathematics, Physics. **Honorable Mention** in Oratorical Composition, Chemistry, Phonography.

Leo H. McCormick—**First** in Physics. **Honorable Mention** in Philosophy, Phonography, Oratorical Precepts, Oratorical Composition, Chemistry, Mathematics.

Louis T. Deiter—**First** in Christian Doctrine. **Honorable Mention** in Philosophy, Oratorical Composition, Chemistry, Physics.

Allo Kennedy—**First** in Philosophy, Oratorical Composition. **Honorable Mention** in Christian Doctrine, Oratorical Precepts.

Walter L. Rozier—**Honorable Mention** in Christian Doctrine, Phonography.

Frank Buckley—**First** in Chemistry. **Honorable Mention** in Christian Doctrine.

Fernando Izaguirre—**Honorable Mention** in Mathematics, Phonography.

Francis J. Fritch—**Honorable Mention** in Oratorical Composition, Phonography, Chemistry, Physics.

Daniel R. Coughlin—**Honorable Mention** in Oratorical Composition, Phonography, Physics.

Henry L. Rozier—**Honorable Mention** in Philosophy, Mathematics.

Joseph J. Smith—**Honorable Mention** in Philosophy, Oratorical Precepts.

James A. McConnell—**Honorable Mention** in Christian Doctrine, Mathematics.

Owen E. Strecker—**Honorable Mention** in Mathematics.

Thos. Kean Buchanan—**Honorable Mention** in Physics.

Thos. H. Dixon—**Honorable Mention** in Oratorical Precepts.

THIRD YEAR ENGLISH.

The gold medal for the highest average during the year in the collective branches of Third Year English Class was merited by **John F. Gannon**, 96, Topeka, Kansas.

Medals for **First Honors**—Raymond F. Mellon, 94.5; Ignatius C. Barousse, 91.5; James E. O'Connor, 91; Francis J. Curry, 90.5; Joseph F. Kiep, 90.

Medals for **Second Honors**—Thomas Buckley, 87.5; Edward J. Hackett, 87; George P. Madigan, 87; Elbridge Grubb, 87; Leo E. Concanon, 85; Clement D. McCloskey, 85.

Class Standing.

John F. Gannon—**First** in Christian Doctrine, English Composition and Literature, History, and Banking. **Honorable Mention** in English Precepts, Mathematics, Civil Government, and Commercial Law.

Raymond Mellon—**First** in English Precepts, Commercial Law, Phonography, and Civil Government. **Honorable Mention** in Christian Doctrine, English Composition and Literature, Mathematics, Banking, and History.

Ignatius Barousse—**Honorable Mention** in Christian Doctrine, Mathematics, Commercial Law, Banking, and Phonography.

Joseph Kiep—**First** in Typewriting. **Honorable Mention** in Mathematics, Christian Doctrine, English Precepts, and Commercial Law.

Thomas Buckley—**First** in Mathematics. **Honorable Mention** in Bookkeeping.

Francis Curry—**Honorable Mention** in English Rhetoric, Phonography, English Composition and Literature, Commercial Law, and Civil Government.

SECOND YEAR ENGLISH.

The gold medal for the highest general average in all the studies of the class was merited by **William J. O'Boyle**, 90, Cheyenne, Wyoming.

Medal for **Second Honors**—Philip A. Reitz, 89; V. Donald Beseau, 88; Laurence B. Cotter, 87; W. Leo Henry, 86; Jose G. Narro, 86.

Class Standing.

William J. O'Boyle—**First** in English Precepts, English Composition, Mathematics, Physical Geography. **Honorable Mention** in Christian Doctrine, Commercial Law and Bookkeeping.

V. Donald Beseau—**First** in English Precepts, English Composition. **Honorable Mention** in Mathematics, Physical Geography, Commercial Law, Bookkeeping.

Raymond C. Wunderlich—**First** in History. **Honorable Mention** in English Precepts, Mathematics, Physical Geography, Commercial Law and Bookkeeping.

Jose G. Narro—**First** in Commercial Law and Bookkeeping. **Honorable Mention** in Mathematics.

Raymond T. Rule—**First** in Christian Doctrine.

Philip A. Reitz—**Honorable Mention** in Christian Doctrine, English Precepts, English Composition, Mathematics, Physical Geography, Commercial Law and Bookkeeping.

Laurence B. Cotter—**Honorable Mention** in Christian Doctrine, English Precepts, English Composition, Physical Geography, Commercial Law and Bookkeeping.

W. Leo Henry—**Honorable Mention** in Christian Doctrine, Physical Geography, Commercial Law and Bookkeeping.

FIRST YEAR ENGLISH.

The gold medal for the highest general average in all the studies of the class were merited by **Francis P. McLaughlin**, 93, Flagstaff, Arizona.

Medal for **First Honors**—**Ernest C. Matthews**, 91; **Arthur W. McCabe**, 90.

Medal for **Second Honors**—**Rolland E. Williams**, 87; **Aloysius N. Linnebur**, 85.

Class Standing.

Francis McLaughlin—**First** in English Precepts and English Composition. **Honorable Mention** in Christian Doctrine, Algebra and Geography.

Ernest Matthews—**First** in History and Algebra. **Honorable Mention** in English Precepts and English Composition.

Arthur McCabe—**First** in Geography. **Honorable Mention** in Christian Doctrine, English Precepts, English Composition, History, and Algebra.

Rolland Williams—**Honorable Mention** in Christian Doctrine, English Precepts, English Composition, and Geography.

Aloysius Linnebur—**Honorable Mention** in Christian Doctrine, English Composition, Algebra, and Geography.

Paul Hunkeler—**First** in Christian Doctrine.

Barron Sieferd—**Honorable Mention** in English Composition.

Leo Glick—**Honorable Mention** in Geography.

PREPARATORY ACADEMIC CLASS.

The gold medal for the highest general average in all the studies of the class was merited by **Gordon T. Inman**, 96, Amarillo, Texas.

Medal for **First Honors**—**Edwin J. McCarthy**, 94; **Joseph O. Sands**, 94; **Earl J. Farrell**, 94; **Kimball C. Lubbe**, 94; **Daniel J. Donahoe**, 92; **Ercil B. Crane**, 90; **Joe Taranto**, 90.

Medal for **Second Honors**—John H. Lilley, 85; Edward M. Cunnan, 85; John A. O'Loughlin, 89.

Class Standing.

Gordon T. Inman—**First** in Catechism, Commercial Arithmetic, History and Geography. **Honorable Mention** in English Precepts, English Composition and Spelling.

Kimball C. Lubbe—**First** in English Precepts, English Composition, History and Geography. **Honorable Mention** in Catechism.

Edwin J. McCarthy—**First** in English Composition, Commercial Arithmetic, Spelling, History and Geography. **Honorable Mention** in English Precepts.

Earl J. Farrell—**First** in English Precepts and Spelling. **Honorable Mention** in Catechism, English Composition, Commercial Arithmetic, History and Geography.

Ercil B. Crane—**First** in Catechism. **Honorable Mention** in English Precepts, and Commercial Arithmetic.

Joseph O. Sands—**First** in Spelling, History and Geography. **Honorable Mention** in English Precepts, English Composition and Commercial Arithmetic.

Joe Taranto—**Honorable Mention** in History and Geography.

Daniel J. Donohoe—**Honorable Mention** in English Precepts, Commercial Arithmetic, Spelling, History and Geography.

John A. O'Loughlin—**First** in English Precepts. **Honorable Mention** in Commercial Arithmetic.

